

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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GOING BACK! WHY PAUL NEEDED A THORN

By Evangelist John R. Rice
(Message delivered at Watch Night Service, Chicago Gospel Tabernacle, December 31, 1944. Mechanically recorded for "The Sword of the Lord.")

The Bible has much to say about a new start. It is implied in all the Bible. Every Christian ought to make a new start every day. Somebody says, "Brother Rice, do you believe in New Year's resolutions?" Why yes, you ought to get a good running start on the first day of the year, but then you had better make a new start every day. There is a little poem that says:

"Every day is a new beginning,
Every day is a world made new.
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you."

Yes, every day is a new beginning.

In the Lord's prayer, the Lord said, "When you pray, say 'Our Father Who art in Heaven' and say 'And forgive us our sins.'" (Luke 11:4.) Isn't that a strange thing? Why, you ought to have that settled once for all when you get converted! Well, there is a sense in which it is settled once for all, but every day a Christian is supposed to come and say, "Lord, I want you to give me my daily bread. I want you to deliver me from evil. But Lord, forgive my sins." You see, every day, it is a new beginning. You need to make a new start.

That is implied also in Matthew 5:23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Isn't it strange how many things come to mind when you go to pray! The Lord said, "Quit praying and go make restitution! Go make things right, and then come and pray." So every day ought to be a day for a new start.

First John 1:9 says, "If we confess our sins, he is faithful and



Editor John R. Rice

just to forgive us our sins, and to cleanse us from all unrighteousness." A new cleansing every day—that is a part of God's plan for the Christian.

Somebody says, "New Year's resolutions?" I think so. I am not going to preach on that phase specially, but there are plenty of resolutions in the Bible.

Daniel "purposed in his heart" that he would not defile himself. I was just thinking about this tonight—I don't know whether it is original with me; I don't know whether anybody else ever thought of it or not—but my resolutions are the only real, true John Rice there is. You may look at me. You look at the way I live and the way I act and the failures I make, but you don't know my heart at all. Only in my resolutions am I what I long to be. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Not until I see the Savior, not until I am all that I want to be, all that I am hungry to be, all that I resolve to be, will I be what I ought to be, when my resolutions catch up with me, or when I catch up with my

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"... Lest any man should think of me above that which he seeth me to be, or that he heareth of me."

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure"—II Corinthians 12:6, 7.

As far as I know, no person in human history ever had as much about which he could legitimately boast as Paul.

PAUL COULD BOAST OF HIS HUMAN RELATIONSHIPS

First, we are going to consider things in the realm of human relationships of which he could boast.

He had a wonderful ancestry. He said, "I am a Hebrew. I am an Israelite. I belong to Abraham's race." He had good blood in him. People make much ado about good blood. They tell who their great grandfather was and who their great-grandmother was. But Paul could walk across the centuries and say, "I started with Abraham, that man who believed God and who commanded his children after him, that man to whom God made a promise that his seed should be like the sands of the seashore and like the stars of heaven." Paul belonged to the greatest race in all the world, the race that still lives. Nobody can get rid of the Jews. Hitler can't kill them as fast as God can save them. Every effort has been made to exterminate them, but they live still! Like it or not like it, they are the indestructible race. Paul said, "I am a Jew."

He could also glory in his citizenship. He said, "I am a Roman. I am freeborn." How men of great nations strut their citizenship! What it does mean to be a citizen of the United States, to live under its flag, to have the liberties that are ours and the privileges that we enjoy! The Germans talk about their German background and their German culture. The British glory in their empire on which the sun never sets. Pagan Japanese talk about

their great country and their emperor who to them is a "son of heaven." The Chinese know the names of their ancestors who lived centuries ago.

Paul said, "I am a Roman citizen, a citizen of the greatest government in the world, the government of iron, the government of law."

Paul could glory in his adaptability. No man was ever as adaptable as Paul. Study the story of his life. He was at home with Jews and at home with Greeks. He walked through scholastic halls, breathed a scholastic atmosphere, and yet never lost the common touch. He could stand in the midst of Mars' Hill amid Athenian culture but could also go to an island, pick up sticks for a fire, and mingle with the poor heathen there. He could sail the seas and be at home with the men who commanded the ship. What a marvelous man! He was at home anywhere. He said he knew how to be all things to all men that by all means he might save some of them.

Paul could glory in his scholarship. Somebody said, "What university did you attend?" He said, "I went to Gamaliel." He sat at the feet of a great scholar. He says in substance in the eleventh chapter of II Corinthians, "I am



Dr. Bob Jones, Sr.

not a very good speaker, but I know about as much as any of the rest of you." He did know things. He knew philosophy, history, and literature. He never lost his interest in scholarship. When he got to be an old man and the winter winds were coming, he said to his son in the Gospel, "Bring my coat, and don't forget my books." I think he must have thought as he wrote that, "I shall get a little cold physically, but I don't want to freeze intellectually." He was a scholar.

Paul had something else in which he could glory, and in this I think he surpasses everybody I ever knew. He could glory in his integrity. Who else in all history could look down the highway of his past life and say, "I have always lived up to the high standards of my conscience. Nobody can question my integrity." Paul said, "I stood by when Stephen

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"Souls Are Dying, Brother, Do You Care?"

By Evangelist Robert J. Wells

By the hundreds and thousands men are dying on every hand. From all parts of the nation and from every battlefield on earth reports are coming in telling of thousands upon thousands of precious souls dying, many of them unprepared to meet God.

Are you burdened about these souls? Do you care? Do you care enough to do something about it, to pray, to plan, to study, to sacrifice? Do you care enough to make up your mind to be a real soul winner, to go after the lost with a holy determination by God's grace to win them and to "snatch them in pity from sin and the grave?" If you do, you will be interested in the Soul Winners club. You will want to join it and have a part in its wonderful ministry.

OUR GOAL: 1,000 SOUL WINNERS — 10,000 SOULS FOR CHRIST IN 1945

The burden of this new work has weighed heavily upon our hearts. We have been praying much for the guidance of the Lord as the work is developed. We have been asking the Lord to help us set our 'sights' and to clearly indicate what our goal for 1945 should be.

This morning our prayers were answered and we felt that God had spoken clearly as we awakened with a distinct impression that we should seek, plan and pray, and trust God for 1,000 soul winners and 10,000 souls for Christ in 1945.

Surely this is not too much to ask of God. With souls perishing on every hand, with the heart-cries of dying men ringing in our ears with a challenge such as we have never known before, and with opportunities greater than ever, surely, we can expect God to work wonderfully and to give us the desires of our hearts as we labor together for the lost.

Six Advantages of Being a Member

There are six distinct advantages in belonging to the Soul Winners Club:

1. You will be uniting your efforts with those of hundreds of other soul winners from every section of the country in a great united soul-winning effort.
2. You will receive the benefit of specialized help with your soul winning problems.
3. You will receive regular reports of what other soul winners

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With the Evangelists

By Evangelist Robert J. Wells

Dr. Hakes in Nanuet, N. Y.

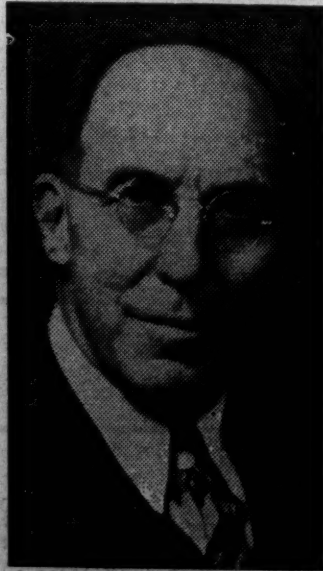
We have just received the following report concerning Dr. Joseph W. Hakes: "Dr. Joseph W. Hakes of Winona Lake, Indiana, has just completed a two weeks' campaign of evangelism in the Nanuet Baptist church, Nanuet, N. Y., Rev. Leon J. Davis, pastor. From the beginning the messages in song by Mrs. Hakes, and the spirit-filled ministry of Dr. Hakes captured the hearts of the people. Thirty decisions for Christ were made, and many Christians put their lives upon the altar in surrender. Pastor and people are rejoicing in the uplift provided by this period of special effort, and heartily and joyfully recommend the ministry of these consecrated servants of God to all the churches" ... Rev. Leon J. Davis.

HYMAN APPELMAN

Evangelist Hyman Appelman writes saying that in the two weeks' revival conducted in the Hamlin Memorial church, Springfield, Missouri, there were over sixty actual additions by baptism and by transfer of membership. Dr. Haskell T. Abbott has been pastor of this church for fifteen years. The power of the Lord was greatly manifested, Christians were stirred, backsliders reclaimed and the Lord richly blessed.

EVANGELIST F. A. WIRTH

We were pleased to hear from Evangelist F. A. Wirth of Petersburg, Illinois, the other day, telling of two fine meetings conducted by him: the first, at Beardstown, Illinois in the First Baptist church, where fourteen people accepted Christ as their own Savior. (Continued on page eight)



Rev. B. H. Shaddock, Ph. D., distinguished Methodist preacher, author, lecturer, of Ashtabula, Ohio. His second article on birth control, STOPPING THE STORK is found on page two.

STOPPING THE STORK

By B. H. Shadduck



SECOND ARTICLE ON BIRTH CONTROL

DOES GOD NEED A NEW WAY OUT OF DIFFICULTY?

I have received letters from young men urging that if they did their best for God, contraceptives were necessary.

The ancient pagans also believed that their gods demanded the sacrifice of child life. In the twentieth century some confused young people believe that the absence of children in the home will glorify God, if the sacrifice is made soon enough. I will outline briefly, cases that are reckoned to justify birth frustration.

(a) A young couple engaged as a musical team in evangelistic work. Child birth would break up the team.

(b) A young husband is attending a Bible school or seminary, while the young couple live in a furnished room, hard pressed for funds.

(c) A young pastor or missionary, beginning service in a hard field. He has more work than two people can do and gets less money than three people need.

The problems are based on the false assumption that after God has taken care of His people for thousands of years, conditions are now so changed that He needs additional gates to keep handicaps out of preacher's homes.

Now I have no idea that Baal or Moloch could do anything for such couples without a drug store, but I think of the God of the Bible as more resourceful. God has had many difficult situations to deal with. Heb. 11:38 says of some of the people of God, "They wandered in deserts, and in mountains, and in dens and caves of the earth." They were not all single folk, for they all "obtained a good report."

When Mary and Joseph camped in a stable at Bethlehem, a baby

was a distressing inconvenience from the viewpoint of modern society. They were as unready for such an event as the couples referred to above, but the angels were very happy about it. If the shepherds had taken their wives to see the new baby, and if those wives had notions like many excellent women I have known; on the way home can't you imagine someone saying, "People have no right to bring children into the world if they can't provide for them?" I have heard that, oh, so many times. Of course, the stable visitors did not know that God had a donation party coming from the east.

In the case of (a), I cannot believe that God ever calls anyone to help Him carry a load, that He does not carry the heavy end. He who numbers the hairs of the heads of His children, can be trusted to number the children in the family. If Jesus said of sparrows, "One of them shall not fall on the ground without your Father," can a baby, that is credited in the Bible as a gift from God, get past the will of God into a Christian home and wreck God's plan? If that is too much to expect of God, at least He has not forbidden continuance.

In the case of (b), thousands of students have gone to school while the wife lived with relatives or earned money to help pay school expenses. I speak from experience.

In the case of (c), the God who fed Elijah, could send a neighbor with ample supplies for the family and the baby. I have seen it happen many times.

If, in any case mentioned, a baby were born, and a worthy family offered to adopt it, and urged that it was a hindrance and ought to be given up for the sake of their more important work, the parents would resent such nonsense.

Some people get amazing ideas about how they can best serve God. I knew a man who insisted that he was called to do city mission work. He needed a wife that was musical, so he deserted the one he had and advised her to get a divorce. She did, and he found another who could sing and play the organ. He reasoned that when God calls a man, legalism, based on ancient notions of propriety,

must not be allowed to interfere with God's plans. Of course, if an angel with a drawn sword had forbidden his behavior, as in the case of Balaam, he might have postponed his bad behavior as Balaam did. Incidentally, it may be well to remark that the angel stopped Balaam once, and the next time he needed killing, there was no donkey to advise him, and he discovered his mistake after he was dead. Alas, how easy it is to believe God wants us to do what we hope He wants us to do. I knew one brilliant young preacher who excused the use of contraceptives on the plea that Jesus said, "My sheep hear my voice." He argued that since he was a shepherd and he had not been forbidden by the shepherd, other sheep ought not to substitute for the shepherd. THE URGES IN HUMAN LIFE

There are many urges in life; let us discuss three of them—hunger, thirst, sex. Without food and drink the individual will die; without matings the nation will die, though individuals may live to old age. In the wisdom of God, He has given His blessing to some individuals who have remained single, and to married folk, who, through no fault of their own, have been childless.

When God made His image-man, He had the inheritance of a great family in mind. See Deut. 32:9. When sex was planted in Adam and Eve, it was God's investment for the future. When some misuse of sex (Gen. 6) threatened to defeat the plan, corrupt the race, and make a bankrupt of God, He washed "the face of the earth," and began again with the untainted family of Noah. Since then, families and nations have found new ways of handling in their resignations.

There are seven forms of sex depravity condemned in the Bible—sub-classification would add to the number. Gentle spirits would not be so shocked at the severities of the Old Testament, if they knew how God has been shocked with loathsome behavior connected with idol worship. There is no language that aptly describes some forms of depravity without use of figures of speech. God uses such a figure of speech in Levi. 18:25, "The land itself vomiteth out her inhabitants."

The casual reader of the Old Testament may read in the 6th chapter of Judges, that Gideon threw down an altar of Baal belonging to his father, and cut down the GROVE near by. That might appear to be needless spite work to destroy a beautiful park in a land where trees were so scarce. Forty times this word appears in the Authorized Version of the Old Testament as a translation that hides an abomination with a word that suggests beautiful trees, cherished for perhaps a century.

When Adam and Eve sinned, God made clothing for them. Satan did not like garments that contributed to modesty, and he has been trying to get them off ever since—as you may have observed. Pagan worship of ancient gods left nothing for the devil to desire.

TOO MANY AND TOO FEW

Since the dawn of history it is obvious that there have been too many bad people and too few who were relatively good. To save the race from insufferable depravity, God has many times greatly increased the death rate, and there is record that for a brief period, He reduced the birth rate of "the house of Abimelech." Whatever may be the reader's ideas as to race equality, the future of the world depends much on their relative numbers. When this is written in 1944, I have no neighbors who think the world would be as well off if there were twice as many Japanese and half as many Americans.

If by some stretch of imagination one could believe that modern devices for lowering the birth rate are gifts from God, Santa Claus (figuratively speaking)

hung them on the wrong Christmas trees.

THREE PUZZLING QUESTIONS

Is a baby a fortunate or unfortunate accident in a world of chance?

Are some babies the gifts of God as Jacob and Joseph testified? Has God delegated all right of choice to potential parents, content to do the best He can with whatever is given to Him to work with?

Like birds on a bush, some people flit from one twig to the other, depending on whether they are thinking of the children they have or the children they don't want.

God gives to his people a wide range of liberty. If they marry, when they marry, whom they marry are left to the individual with the admonition, "only in the Lord." Unless the choice will damage himself or others man is free to live in a tent or a tenement, dig coal or raise flowers, go up stone steps or a wooden stairway to a place of worship. In matters that would wreck the home or jeopardize the future of the family, God has made basic laws that nations have disregarded and have left us nothing but relics in the dust heaps of the world.

Unless there is a trinity of father, mother, God, maternity may be only a gamble, as one who patronizes a lottery reaches for a ticket in a bowl and takes what he gets.

Are children to be borne at the risk of the mother's health?

That must depend on how great the risk and what is the value of the child. All life's activities are attended with risks. Every birth puts a mother in jeopardy, but there are more women killed and damaged in automobiles than in maternity hospitals. I take it that sometimes the risk is too great in either case.

For thousands of years the people of God have faced these problems, and in some measure death has attended every activity of life. Now, medical skill and a knowledge of antiseptics have made maternity much safer. We may well thank God for the knowledge of disease germs and how to kill them, but whom shall we thank for inventions that multiply delinquency by making it safer to sin?

If we thank God for such inventions, the devil will certainly add a fervent "Amen!" That would be disconcerting, if we heard it.

Some have testified that they have been led of God to limit their families to two or three. I have no reason to question the sincerity of such testimony, but if true, I marvel that He never mentioned it till 1800 years after the last book of the Bible was written. Then it puzzles me that God wants Christian families small and sends missionaries to teach pagans how to raise large families by improving sanitary conditions.

Twenty-six hundred years ago, Sarah, Rebecca, and Rachel had not too many children, but too few. They lived in tents with less equipment than a family in a trailer has now. Their descendants survive and will survive. They had neighbors who built palaces and temples and LEFT THEM FOR THE BATS.

Now I know that the best known method of answering such warnings is to get an old scrap book and read that in every generation there have been prophets of gloom who deplored the ebbing tides of their day. I do not need a scrap book; I heard such prophets in my youth. If you think they guessed wrong, then drive out in the country, past the road houses and "night spots" to where there is an abandoned church and not enough children in the community to keep a Sunday School going. On the way back stop at the Court House and pay an installment on your taxes and buy a war bond if you have any money left. If you still think that the Puritanical preachers of

those days were gloomy because something was wrong with their liver, read the report of J. Edgar Hoover that "crimes against decency" among girls of school age have increased fifty-six per cent in a few months. He might have said that they have multiplied by ten since the abandoned church was filled with worshippers. Perhaps it would have been well if people had heeded the unpopular preachers instead of the assurances of the scrap book.

It seems that in Bible times there was scarcely a generation that did not have one or more disagreeable preachers who saw trouble in the direction the nation was going. Isaiah says, "that the popular demand was, 'Speak unto us smooth things, and when the prophets persisted in being disagreeable, they killed them.' The Lord Jesus reminded his critics that their fathers had killed the prophets, and then they killed Him. No prophet was killed because he was a popular preacher. The rubble heaps of the world are monuments of forgotten nations that probably had soothsayers who told them what they wanted to hear.

One thing I like about Belschazzar; after hearing the most caustic indictment that (in my judgment) was ever leveled at a king by a prophet, he promoted the prophet. I would contribute to a tombstone for him if that amazing fact was to be chiseled on it.

OPTIMISTIC PROPHECY

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Is. 11:8. Just now it is as full of theories of God as the clouds that drift over the sea. It will be a glorious age for someone's investment in children, when the prayer, "Thy kingdom come," is answered. Let us hope that in that glad era, you may look on from wherever you are as a happy stockholder. If you may not have children of your very own, invest in the neglected children of the world.

In the life to come are we to lose all interest in our children, spiritual and literal? Some who read Heb. 12:1 believe that from the galleries of Glory some who have departed to be with the Lord will look down on us as eagerly as the alumni of a great school watch the students of the school in an athletic contest. When Herod killed the children of Bethlehem, the mourners included Rachel.—Matt. 2:16-18. Others see in these statements only poetical figures of speech. Truth runs parallel to Bible figures of speech and parables are the wrappings of great truths. I can easily believe that the glory world is equipped as well as we are with radio and television or better.

A STORY

One hundred ten years ago there was born in a log cabin in the backwoods of Pennsylvania, a baby girl who was to be a work-slave or heroine, depending on the viewpoint of the reader. Those were the days of the tallow candle, ox-cart, and muzzle-loading rifle. It required a day's travel to go to and from the store. There was no church, and school was only a neighborhood arrangement to teach reading, writing, and simple mathematical calculations. Sickness was unusual and doctors were far away. In some of the cabins there was a home-made doll, and usually there was a live baby for the older children to care for. For entertainment, there were tales of Indians, bears, panthers, wolves and wildcats. According to modern standards this girl was foolish or ill advised, for, after a childhood of hardship, she married a young woodsman and they moved into a cabin with bare floor, bare walls, and bare windows. All the furnishings they had other than a bed, they could have carried in their arms. The first dinner in their new home was simple—the only thing hot was a corn pone. (Continued on page 3)

THE SWORD OF THE LORD

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STOPPING THE STORK

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baked on a board by an open fire. Not knowing any better, they thought they were well-to-do and welcomed into the home two children to share their good fortune. Then came the Civil War, and the young father carried a musket for \$13 a month. He lost his life in the Battle of the Wilderness, and the grief-stricken wife was saved from dire poverty by the pension she received, that, added to her own earnings, provided ample support.

CHAPTER TWO OF THE STORY

There is an old saying, "once a fool, always a fool." Of course, if she was a heroine, she might continue heroic. At any rate, she married a poor farmer with six children and began washing, sewing, cooking for the family of ten. Continuing in her folly or heroism, three more children were born. When she remarried the pension stopped and poverty was inevitable. If she could have had fewer children, balanced rations, and occasional vacations, she might have lived to be ninety years old, but the deadly monotony of work and self denial cut short her life soon after she was eighty-eight years old.

Her last days were spent with her daughter in the Northwest, on a farm ten miles from a railroad. Counting the grandchildren there were ten in the family. The neighbors

thought of her as an old woman from another age, about ready to be forgotten with her stories of Indians, bears, and wolves. Throughout her later years, this woman hoped that the children would do something in life to prove that her toil and sacrifice had not been in vain. Four of the older children had become school teachers, but few people knew about that. As she neared the end of life, she made one request concerning her funeral: Would they send for the only preacher who knew her family? As a child, he had played with her children. Indeed, she was there when he came into the world; he could tell the story of her past. Yes, he would come, though he was a busy pastor hundreds of miles away. When the day of the funeral arrived, the trains were delayed and they kept the funeral waiting for four hours. I ought to know, I was the preacher. That day in a country church, I told the story of a woman who had sacrificed much to give life and opportunity to others. If she had no other way of knowing, I hope the angels told her that I did my best. And then, while the birds were busy with their nestlings in the trees overhead, I pronounced the words of the committal service, "Earth to earth, ashes to ashes, dust to dust," over all that remained on earth of my mother.

The above article on birth control is the second by Dr. B. H. Shaddock on the subject. These two articles may be had in an attractive booklet of 32 pages with a number of cartoons. The price is only 25 cents, 8 for \$1.00. Order from the author, Dr. B. H. Shaddock, 5609 Washington Avenue, Ashtabula, Ohio, or from Sword of the Lord Publishers, 145 North Hale Street, Wheaton, Illinois. We believe this booklet will do great good, and hope you will order many for distribution among friends.

"Souls Are Dying, Brother Do You Care?"

(Continued from page one)

are doing, glorious reports of souls saved and of lives changed.

4. You will benefit by a regular, systematic, daily and monthly check-up of your soul winning activities and Christian life.

5. You will receive regular information concerning soul-winning publications and special discounts on tracts, soul-winning books and booklets. You will get the big Soul Winners Pack, giving a large assortment of special soul winning helps, especially prepared to help you win souls, containing:

(1) A copy of the greatly blessed and widely used, "Soul Winner's Fire" by Dr. John R. Rice, nationally known soul winner;

(2) "Practical Notes on Soul Winning," a booklet of instruction in soul winning, giving special helps in dealing with various kinds of sinners;

(3) A collection of nine booklets dealing with special subjects of interest to the soul winner, as follows: "The Backslider," "Petting and the Scarlet Sin," "The Unequal Yoke," "Hell," "All Have Sinned," "A Bad Man Saved and a Good Man Lost," "Can a Saved Person Ever Be Lost?" and "Religious, But Lost."

(4) Copies of the widely used and greatly blessed tract, "God's Simple Plan of Salvation," by Rev. Ford Porter, and also copies of the tract by the English evangelist, George Cutting, entitled, "Safety, Certainty and Enjoyment." We are having 10,000 copies of this tract printed especially for the Soul Winners Club;

(5) Twenty-five copies of the tract, "What Must I Do to Be Saved?" of which almost three million copies have been published and through which over eighteen hundred people have trusted Christ;

(6) An attractive Membership Card signed by Evangelists John R. Rice and Robert J. Wells, Directors of the Club;

(7) A monthly report card and

Yearly Achievement Record and other literature.

The total actual value of this pack is \$2.00, but since we are not seeking to make money and are only interested in helping you to become a real soul winner, we are offering this pack, together with all of the services of the Soul Winners Club to those who are able to meet the requirements for membership for only \$1.00, less than the actual cost to us.

If you do care about souls and want to have a part in this great soul-winning organization, we urge you to read prayerfully the Soul Winner's Pledge, and then if you agree to take this pledge, sign it together with the Application for Membership and mail it, together with \$1.00 to Evangelist Robert J. Wells, Director, Soul Winners Club, 145 North Hale Street, Wheaton, Illinois.

THE SOUL WINNER'S CLUB
145 N. Hale Street, Wheaton, Ill.

The Soul Winner's Pledge

"With God's help, I will earnestly endeavor to be a real soul winner from this day forth. I promise the Lord to read my Bible daily, to live a life of separation from the things of the world, to spend at least one-half hour daily in prayer, to regularly and prayerfully deal with needy souls in an attempt to lead them to Christ and into a victorious Christian life, and to make regular monthly reports to the directors of the club on the forms provided for this purpose."

(Signed) "I will pay my vows unto the Lord in the presence of all his people"—Psalm 116:14.

Enclosed please find \$_____ for the Soul Winners Pack and Enrollment in the Soul Winner's Club.

Name _____
Address _____

"... he that winneth souls is wise." Prov. 11:30.

Why Paul Needed a Thorn

(Continued from page one)

was stoned. I pursued the saints and put them to trial and death, but I thought I was doing right. I never asked any question about anything except the question, "What is right?" When I was convinced a thing was right, that was all I wanted to know. I have lived that way all my life." Blessed is the man who has standards, and blessed is the man who lives up to those standards. Blessed is the man whose conscience is in harmony with high standards. Paul could glory in his own integrity.

So, just in the realm of human relationship, nobody could excel Paul. Who else has so much about which to boast? He didn't say much about money. As a rule, the more intellectual men are, the less they care about money. He could have had money. No man with his driving power and his unquarable personality has to be poor. He could have had wealth.

PAUL COULD BOAST OF HIS CHRISTIAN EXPERIENCE

But now we move into another realm—the realm of Christian experience. I am talking of the common Christian experience of all of us who are saved. He was born again. He met the Son of God. We have met Him, too; and millions of others have met Him. We have come in touch with the infinite God and about us He has put His everlasting arms. But no one else ever had Paul's experience. God leaned over the battlements of Heaven and knocked him down and said, "I have got to have you!" He said to us, "If you will come, I will take you. I should like to have you. I loved you enough to die for you." But He said to Paul, "Stop! I am looking for somebody like you!" Paul's conversion was unlike the conversion of any other man in human history. He himself declared that his conversion was an abortion. He was born ahead of time. He declared that his conversion was a type of the conversion of the Jewish race. So, in the realm of Christian experience he had something about to boast.

I heard the Gospel call when I was a boy. When I learned there was a way out of my sin, a way out of my darkness, and a way into the light, it was music to my ears. But think of a man's being stopped on a glistening highway! Think of his hearing a voice out of Heaven saying, "You are persecuted." (Continued on page 6)

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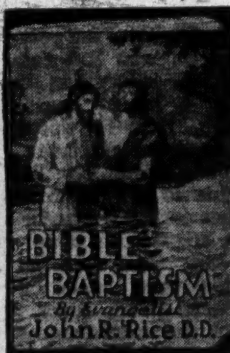


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Sword of the Lord Publishers

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GOING BACK!

(Continued from page one)

resolutions. So resolutions are the only true John Rice there is, or the only true anybody else. So make your resolutions, that is the right thing to do.

Tonight in talking of a new start we will take up four Bible characters with a slightly different emphasis on each one. I'll talk about Jacob, or "Back to Bethel," God's Presence; Jonah, or "Back to God's Will"; Peter, or "Back to God's Work," and the prodigal, or "Back to the Father." I want you to think about these with me.

Jacob: Back to the Bethel of God's Presence

In Genesis, chapter 28, we have the story of Jacob. You know Jacob started out by running away from home. One night he stopped at a little place called Luz, later called Bethel, "the house of God." There Jacob lay his head upon a stone and that night the angels of God came to visit that boy away from home. He saw a ladder, a stairway, reaching to Heaven, and the angels of God ascending and descending on it. When he awoke he said, "God is in this place. I didn't know it. I will give God a tithe of all my income, and if God will be with me, and give me bread and raiment, and bring me back again to my father's house, then the Lord shall be my God, and I will give Him a tenth of all He gives me. He will surely be my God." So Jacob went on; and God gave him a family, and He gave him some long bitter years. He gave him some property, and then God allowed a division, some way, between Jacob and Laban. Jacob went back. But as they went, a sad thing happened to Jacob. Jacob had a good deal of trouble. One of his boys, Reuben, committed a terrible sin. It broke Jacob's heart and put a curse upon his older son, so the birthright went to Joseph, and not to his oldest son. And then there was more. He had only one daughter, you remember, Dinah. And Dinah was led into sin and ruined. Then her brothers went out and played a trick and massacred a whole city to get even with the young prince, Schechem, who had ruined their sister. So altogether, Jacob was having a lot of heartache and trouble. Here he was now, getting to be an old man. His girl had gone wrong, two of his boys had turned out to be murderers, another turned out to be an adulterer, and Jacob's heart was cold and sad. And then, in Genesis 35, the word came, "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments; and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." And then, at verse 9: "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation

and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel."

Now I want you to notice this backsliding of Jacob. I say backsliding—that is hardly a good name for it. You know, the Scripture doesn't indicate that he had done anything very bad. He hadn't rebelled against God. And when God said, "Jacob, you come back to your father's land," Jacob came. He faced death, he thought, at the hand of Esau, but he came. And now when God said to him this time, "Go back to Bethel," Jacob came. His wives had turned idolatrous, and they had set up their idols. Jacob hadn't. Two of his boys were murderers; Jacob was not. His girl had played the harlot, but Jacob was not to blame for that, it seems. Another of his boys had turned out to be an adulterer, but that didn't seem to be Jacob's fault. All this broke his heart. It was just his growing cold and little by little losing the first love. And he was so busy making a living—and running that big family! Boy, if I had four wives and twelve sons and as many servants and as many flocks and herds as Jacob had, I think I would have a good deal of trouble, too, keeping religious and prayerful and taking time for my Bible.

So Jacob just lost the joy, he just lost the peace he had, and he needed to go back to Bethel, to go back to the place of worship. He needed to go back and get a new vision, as he had had a vision before. He needed to go to the house of God and offer prayer and renew his vows. And remember that now his name was Israel; no longer Jacob. He was to be Israel, a prince who prevailed with God. And so he came back to Bethel.

The Savior, the night before He was crucified, gathered the twelve around Him. They had partaken of the last supper. Jesus told them He was to be crucified; and then He took off His outer garment and girt Himself with a towel, and took a basin of water and washed the disciples' feet. Peter said, "You'll never wash my feet, no, sir!" Jesus said, "Peter, if I don't wash your feet, you don't have any part in me at all." And Peter said, "Well, Lord, then wash me all over; wash my head, I don't care. But don't leave me out."

"Well," Jesus said, "You are all right; you are already clean. This whole crowd, everybody here, is clean except one (Judas Iscariot wasn't clean). The rest of you have been converted, you have been washed of your sins, you have new hearts. But," He said, "Peter, you walk in such a dirty world. A Christian needs to have his feet washed." Then he said, "I, your Lord and Master, have washed your feet, then you ought to wash one another's feet." The point is though you have been converted, and you have been saved, though you really love the Lord, you need your feet washed every day.

Now the trouble with Jacob was that he needed to have his feet washed. I don't say he had gone back on God. There is not a hint that there was a deliberate rebellion on the part of Jacob. I cannot see that there was any outrageous, outbroken sin. I just think he was so busy, and so oc-

cupied, and maybe he had forgotten to pray, and lost all of his joy, and was discouraged and so disconsolate that he thought, "Oh, my children are going to the dogs, and my wives are worshipping idols. God gave me great promises and I don't see how I can do my part." And God said, "Jacob, come on. Come on back to Bethel and make a new start." And he did.

Wouldn't you like to come back to Bethel this New Year's eve? Come on back to Bethel, back to the house of God in your own heart, and make a new start.

The other day I was out at Lincoln, Nebraska, and a young woman in full-time Christian service, living a clean life, a lovely Christian woman, a graduate of Northwestern Bible School, said, "May I have just a few minutes of your time?" I said, "Yes."

She sat down and she said, "Well, I don't know whether you'll understand me or not. You know, I love the Lord, and I am trying to serve Him. I have my life on the altar for Christian service. I read my Bible every day, and I pray every day, and I am giving my life, every day, in the Lord's work. But," she went on, "I am not as happy as I once was, and God doesn't seem as near as He did. I don't have my prayers answered as I ought to, and I don't win souls as I ought to. I don't know what the matter is; I'm not rebellious against God. I don't know anything in my life that grieves God; if I did I'd quit it. I don't know whether you'll understand or not—I'm just not satisfied with my life."

I said, "You would be surprised how well I understand! I have been right there in the same place, how many times! Do you know what you need?"

She said, "No, honestly I don't know."

"You just need to say, 'I'm going to take plenty of time. I am going to stay aside in the secret place with my Bible open before God and I am going to find peace and assurance again.' God is a little jealous of His own work. God doesn't want you to be so concerned about His work that you have no time for Him. God isn't so concerned about your walking in a straight line—you don't go to the movies, and you don't smoke cigarettes, and all that—God isn't half as concerned about what you don't as what you do. Don't misunderstand; I believe you ought to quit the movies and the cigarettes, but I think God wants you to take time to love Him. And I would just say, 'All right, if a half hour isn't enough, I'll take an hour. And if an hour isn't enough, I'll take two hours in the secret closet. I am going back to Bethel. I am going to return to the God that called me back yonder, and I am going to wait there until joy floods my soul again.' Will you do that?"

She said, with her eyes swimming with tears, "Yes, I will! I think that's the trouble." And she went away to find the peace she had before.

I was once in Strawn, Texas, in a revival campaign, and a girl came to me and said, "Brother Rice, I don't know what to do. I'm in trouble."

I said, "What's the matter—are you saved?"

And she said, "I don't know. I thought I was. I lived two years very happily; I thought I had trusted the Savior. I had joined the church, I was baptized; I was very happy for two years. But now I have lost the joy."

I said, "Why don't you pray?"

"I don't know; I tried and it doesn't do any good."

I said, "Do you mean business about this thing?" She said, "I surely do, if I know my heart." I said, "Do you have a job you could lay down tomorrow, if it took a whole day to get this settled?" She said, "Yes, I can."

"All right," I said, "Get your

Bible and go out on one of these hills (in Palo Pinto County, near Strawn, Texas), where there are a lot of stones, big rocks, boulders. Take your Bible along. Get under a live oak tree. Open your Bible and lay it on a rock and read it, and read it. After you have read your favorite Scriptures: the twenty-third Psalm, the fifteenth chapter of Luke, I Corinthians 13, the eighth chapter of Romans—anything you like—after you have read several chapters, stop and lay your face down on your Bible and say, 'O God, I am hungry and I am cold. I am not satisfied. I have lost my first love and I don't know why. But I am not going back until I have the joy again. I am going to stay out here all day, if need be. I am not going home today until I have the peace and joy again.' I said, 'Will you do that?' She said, 'I will!'

The next night I was leading the singing. The choir had already assembled. We started the song service. She came in and around the side of the auditorium to come to the choir. Her face was shining like an angel's. She came by after the service to tell me it was all right. She didn't need to, I could see it! She had already been back to Bethel!

Don't you see? I am talking about Jacob when he hadn't gotten drunk, when he hadn't turned his back on God. He had not cursed and swore, as Peter did, as far as I know. He had not committed adultery and murder as David did, as far as I know. His case was not the case of other prodigals, so much. His was the everyday case of people who lose their first love, drift along, and get their feet dirty in a dirty world. And he came back to Bethel.

Don't you need tonight to make a new start and say, "Lord, I am going right back where You blessed me before, and stay there until You breathe upon me, stay there until You speak to my heart, stay there until I can say, 'This is the house of God to me again. I will put up a pillar here. This will be another stone of memory in my life. It is the beginning of the new year. I am going back to Bethel. I will have again the joy of the Lord, the freshness and sweetness of the experience I once had.' Don't you want that, you who are saved? Jacob went back to Bethel."

Jonah: Back to the Will of God

Here is another case. Jonah went back to the will of God, back to duty. He went back to surrender. You know the story of Jonah. In the book of Jonah the Lord said, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come before me." Jonah said, "Nothing doing, Lord. Not me! I don't mind preaching in Jerusalem. I don't mind preaching around here among these Jews, but preach to that bunch of fish-worshipping idolaters in Nineveh—that city full of sinners and idolaters! Do you think I am going over there and preach? No sir. Not me, Lord!"

So he went down to Joppa and got a ticket, and got in a ship. He said, "A long sea voyage will cure this business. I will get away from the Lord; I am not going to preach to Nineveh." But he just thought so. You remember the story of the storm God sent, and the sailors must pitch Jonah overboard. God prepared a great fish, and when they had pitched Jonah overboard the fish got him. He was in the belly of the fish three days and nights, down at the bottom of the ocean. By the time that fish was through with him, he sure prayed like a good boy! When the fish had enough of him and God had conquered Jonah's rebellion, the fish vomited him out on dry land. Then the Scripture says—and here is a funny thing. Thank God for a second chance. Thank God that

the Lord Who called you one time will call you a second time and give you another chance. — The Scripture says, "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." And Jonah said, "All right, Lord, I will preach anywhere if you will let me get by and bless me again." So he came back to duty and back to surrender!

You see, his case was not just a case of drifting. His was outright rebellion against God. The Lord said, "You go to Nineveh." He said, "I am not going to do it." And so he found out whether he was going to do it or not.

I wonder if there is somebody here to whom God said, "Do this," and you said, "I am not going to do it!" Is that the case?

I was in an eastern city some time ago. I said to a dear girl, a fine girl who had worked in my office part time while she was a student in Wheaton College, "Aren't you coming back to Wheaton?" No," she said very sadly, "I am not coming." "Why not?" "Well," she said, "I wouldn't do any good." "Why wouldn't you do any good?" Finally she said, "I am going to get married." I said, "Well, what is wrong with that? You are looking down your nose a lot for a girl who is going to get married." She said, "Well, I don't mean right now." Then I said, "What is the matter?" She said, "Well, you know my sweetheart is in the army, and he is not a Christian. The Lord keeps telling me I ought to give him up, that I ought to marry a Christian man if I am going to marry. But I can't give him up. I tried. I went to Wheaton College one year. I thought maybe God would help to straighten up the whole business. But there is no use of my trying to go to a Christian college to get training for Christian work if I am not going to surrender to the will of God. And if I gave up this boy it would break my heart."

I said, "You had better get it broken now so it can get mended, instead of having a broken heart all of your life as a rebel against God." Her whole heart hadn't come along yet, but he will! So she is not back in Wheaton College. She said to God, as Jonah did, "No, I am not going to Nineveh. I am not going to do what You tell me to do."

I wonder what Jonah is here tonight? God called you and you ran away from your duty. You refused to do the will of God, your heart grew bitter, you said, "It isn't worth it." You said, "I will not give up that much." You said, "It costs too much to serve God, and I am not going to do God's will." Is that your case? I wonder whether you are a Jonah who ran away from Nineveh? If so, I can tell you now you will never have any real peace and joy until you lay down your rebellion and make a new start.

I remember as a boy hearing some old Civil War veterans say to sinners in their revival preaching, "Lay down your arms of rebellion!" They were thinking about Lee and the Appomattox Court-house, and they were saying that a sinner ought to lay down the arms of rebellion against God. Quit your rebellion and take the oath of allegiance and surrender to the will of God! Give up your sword! Stop your fight against the will of God! If you are going to do any good this next year, 1945, if you are going to be happy, if you are going to be prosperous, you are going to have to quit fighting God and say, "All right, Lord, where you lead me I will follow." Can you sing:

"Where He leads me I will follow,
Where He leads me I will follow,
(Continued on page five)

GOING BACK!

(Continued from page four)

Where He leads me I will follow,
I'll go with Him, with Him all the way."

You see, in the case of Jonah it was back to surrender. It was back to God's will. It was back to Nineveh. With somebody it may mean back to Africa. With somebody it may mean back to the ministry. You may say, "I laid it down. I wanted to make money. I wasn't willing to be poor. I wasn't willing to have the reproach of a Christian." Well, whatever it is, wherever God said go, will you say, "I will quit my rebellion. I will go back to the surrendered heart, the surrendered life; back to God's blueprint, back to the place where God called me." Will you say that tonight? That is what Jonah did.

Peter: Back to God's Work

I want you to notice another case. That was Peter. God called him back to the place of fellowship and back to the ministry. One of the saddest backslidings the world ever saw was that of Peter. He was the chiefest of the apostles. I don't know how you feel. I suppose you do not feel as I feel. Maybe nobody except preachers feels this way. One of the saddest things in the world is to see a preacher go wrong. There is so much depending on a preacher. Everybody is quick to criticize a preacher. Somebody told me a dirty story about a preacher some time ago. I said, "I don't believe it. I don't want to believe it! I am not going to believe it until it is proven, and I am not going to look for the proof." The Bible says about this matter of the sins of preachers: "Against an elder receive not an accusation, but before two or three witnesses." If I were you and I didn't have two or three eyewitnesses I would say, "I won't believe anything against your pastor or an evangelist, or any other minister of the gospel." Unless you have two or three eyewitnesses whom you can trust and who say they saw him get drunk or they saw him run off with another man's wife or they heard him curse, or something else, I wouldn't believe it at all. It is a poor, sorry business to always be looking for something wrong in the man of God. You had better be careful about it.

But here is Peter, the very chief of the apostles. He cursed and swore. He denied the Savior. He got in bad company, quit the ministry, and went fishing. That is a bad business. His case, you see, is not like Jacob's. Jacob just sort of got cold, lost his joy, fell into discouragement, and was overwhelmed with the situation; his idolatrous wives, his wild boys, his poor, wayward daughter, and the circumstances. And so he lost his first love and joy. He simply needed a renewing, a reviving. That was not the case with Peter.

Neither was Peter's case like that of Jonah. Jonah was just outrageous. He said, "No sir, Lord, I am not going to do it!" Peter didn't say that. Peter didn't mean to say that. He wouldn't say it. Why, just that very night he had said, "Lord, You just say the word and I will die with You. Though I should die with thee, yet will I not deny thee!" A lot of people think Peter didn't mean it, but I know he did. Sure, he meant it! Peter never would have said to Jesus, "I am not going to do it!" There was not any intentional, deliberate rebellion there. But he fell into sin. That wicked old Enemy of our souls came along and tricked him. He was as brave as a lion. You know, the devil's way is always to jump on you at your strong point, because that is where you are not looking. The meekest man who ever lived in the world was Moses. And yet

do you know how he missed the Land of Canaan? By flying into a rage and beating on the rock when the Lord said to speak to it. The meek man lost his temper. If there ever was a brave man, it was old Simon Peter.

Samson was the strongest man the world ever saw, but a poor, little sorry kind of girl—a poor little fallen woman—just twisted him around her finger. Isn't that strange?

David was a man after God's own heart, and he turned out to be an adulterer: here you think you are strong—that is where the old Devil is likely to cause you to fall.

So Peter—the brave, the bold to speak out—said, "I don't care if I die with You, Lord, I will never deny You." And right there on his strong point Satan got him and turned him into a coward.

Then he said, "Well, there is no use of my trying to preach any more. Who would listen to me? I cursed and swore and denied the Savior. I said I didn't even know Him. There is no use of me trying to preach." I suppose Peter said, "I don't know whether I am even saved or not. If I had been saved I suppose I would never have acted like this. You fellows can do as you please, but I know when I am licked. I am going back to fishing for a living. I have my wife and children, and my mother-in-law lives at our house. I have got to make a living for them, so I am going out here and fish."

So he went back to fishing. He fished all night, the twenty-first chapter of John tells us, and didn't catch a thing. I can imagine he said, "I used to make a good living fishing out here, and now there is not a fish in this whole lake! What am I going to do? I am ruined as a preacher, and now I can't catch fish for a living?"

They worked all night and daylight came. And there came One and stood on the shore of the lake, the Sea of Galilee, and said, "Children, wasn't His voice sweet? They couldn't think it would be Jesus. He said, 'Do you have any meat? Have you caught anything?'"

Peter said, "No, we haven't caught a thing. We have seined up and down this shore all night and haven't caught a thing."

"Well," He said, "put your net out on the other side of the boat and you will get some fish."

"Well, we have already tried all sides of the boat, we might just as well try that one." And they let their net down again and suddenly it was full, a hundred and fifty-three big fish.

John, the more spiritually-minded of all the disciples, said, "That is the Lord! Why, Peter, that is Jesus! Don't you remember one day before we were preachers we hadn't caught anything and you had been washing your nets and He said, 'Launch out into the deep.' He sat in the boat and preached from the boat and then said, 'I will pay you for the pulpit I have used.' And you let down the net, you remember, and filled the boat. You had to shout and James and I brought our boat out there and filled both boats with fish. Do you remember that, Peter?"

"Yes, I remember."

"Well," John said, "that is Jesus, Peter, as sure as the world. Nobody but Jesus could do that!"

"Well," Peter said, "take this business. You can take these fish, or turn them loose—do what you want to with them. I am sick and tired of the whole business. I have something to settle with Jesus, and I can hardly wait until I get there."

The disciples said, "Wait and we will row the boat to the shore"—I think they said that. The Bible didn't say, but I can

imagine that is what they said. Peter said, "No, that is too slow for me. Give me my coat." And he put on his leather coat and jumped into the water and swam to the shore. Boats are too slow when you have been as far away from God as Peter had.

I was in Gary, Indiana, in the Central Baptist Church, in revival services, when a backslider came almost running down the aisle at my right.

He said, "Five years! Five long years! That is a long time for a man to be away from home. I am coming back tonight." Then he said, "Wait a minute—get my wife, Brother Rice." So I got her, and she went into the inquiry room with him.

So Peter was the same way. He said, "I've got to get to Jesus quick. There is something I've got to get settled."

So he went to the shore, and Jesus cooked breakfast. They had a nice breakfast—wouldn't you like to eat with Jesus cooking breakfast? Wouldn't that be nice?

"Come and dine, the Master calleth, Come and dine. We may feast at Jesus' table all the time."

He who fed the multitude, turned the water into wine,

To the hungry calleth now, Come and dine!"

So Jesus cooked the fish, and they all had breakfast. Then Jesus said, "Peter, do you really love me better than anybody else? You said you did."

"Well," Peter said, "I am not bragging any more, Lord, about whether I am better than others; but You know I love You. You know that, You know all about it."

Jesus said, "Feed my sheep then." Then He said again, "Simon, son of Jonas, lovest thou me?"

"Thou knowest that I love thee." "Then feed my sheep."

And again, Jesus said, "Simon, son of Jonas, lovest thou me?"

Peter was grieved because Jesus asked him the third time, and he said, "Lord, thou knowest all things. You know how I sinned, but You know what was in my heart, too. You know all about it, Lord. You know I love You."

Jesus said, "Well, get busy, then, Peter. Feed my sheep!" And the next thing you hear about old Simon Peter, he is up on an Ivory Soap box at the corner of Main and Commerce streets in Jerusalem, preaching like a house afire, and there were 3,000 souls saved that day!

Listen, I wonder who is here who has fallen into sin. You are not like Jacob who just grew cold. You are not like Jonah who was a deliberate rebel, running away to Tarsus. You have just drifted, and you fell into sin. Maybe you got drunk, or maybe you lost your temper, or maybe you committed adultery—I don't know what it was. You tripped and fell into sin, and worldliness has come into your life. I don't know what it is, but why don't you come back like Simon Peter did—in this case back to the apostleship, back to the ministry, back to fellowship. Simon Peter came back!

The Prodigal Son: Back to God

Now here is another man who came back. And Jesus spake a parable saying, "A certain man had two sons"—that guy must have been a good man; I don't know how he got two boys otherwise. I ordered a boy, and they didn't have any! But this fellow had two boys, "And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

"And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he

went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants."

He said, "Father, let me sleep out in the bunk-house, let me wash my face on the back porch, let me eat on the kitchen table; I don't care. But let me come home. I am not fit to be your son. I have wasted your money, I have broken your heart, I have brought disgrace on you. I am not fit to be your son. But let me go home and live there anyway." And he arose and came to his father!

You know, I like that guy! He played the fool, but boy, when he hit bottom he bounced! He had sense enough to come to himself. Some of you don't have that much sense! You never did 'come to yourself.' Many people never did stop to consider at all. The Lord says in Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." You never did come and reason with God. You never have stopped to see where you have gone. This boy came to his senses. He said, "I am going to arise and go to my father." That is a New Year's resolution, isn't it? That is a new start, isn't it?

Jacob went back to Bethel. In the case of Jonah, you notice, he went back to his duty. In the case of Peter, he went back to God's work. In the case of the prodigal boy, it was back to the father. He arose and went back to the father's house.

I remember once I started preaching on the prodigal son, and I preached it as if he were a backslider. Then I thought, "This must picture a lost sinner." So I changed, and the next time I preached on it, I preached that this was a lost sinner coming back to God. Then somebody said "Well, look here; it looks to me like he was a backslider who was saved but drifted from fellowship and is now coming back." And I saw the secret after awhile. This means anybody who ever went away from God! The prodigal pictures those who are unconverted lost sinners. It also pictures wayward Christians.

I know some of you have been saved. You say, "I have been converted." So have I. But I have gone away, sometimes, from the Father's house. Haven't you?

And perhaps in this nice crowd this New Year's eve night there is someone who has never been saved, has never been converted. Don't you want to come tonight and say, "I am going to the Heavenly Father and call Him my Father. I am going to arise and go to God and say, 'I have sinned.'" It is hard to confess. Those are the hardest words in the world to say: "I have sinned." Ah, don't you want to say it today, confess you have sinned and come back to the Father?

Wouldn't it be a fine thing if this place which has seen so many tears of repentance, this place which has seen so many changed lives, could tonight see a lot of us prodigals come back from the hog-pen, come back from the far country, come back from the husks, and come back from the rags—come back to sonship and joy, come back to the feast the Father provides, come back for the ring of sonship, come back for the robe of righteousness, come back for the shoes of the gospel

of peace, come back for the kiss of forgiveness, and the peace and rejoicing? Don't you want to come back to the Father's house tonight?

I tell you, if I were a lost sinner I would do it tonight. Sometimes I rather envy a sinner—not that I ever envy a man who is unforgiven, but I think, "Oh, I would like to do it all over again!" In fact, I can come again, and again, and again and say, "Father, I am so glad, I came to tell You I love You and trust You." I come to tell it anew tonight. I will say, "The Lord Jesus is my Savior, God is my Father, and I come back for all the refreshing and all the renewing I need."

Back in the years before the war, when you could buy a car, you got a warranty, a ninety-day warranty on the car. That meant you not only got the car, but you got ninety days' upkeep. That is nothing beside what God gives. He gives everlasting upkeep! Why, that is in the bargain! "If we confess our sins, he is faithful and just to forgive us our sins." (I Jno. 1:9.) What do you mean, "faithful"? That means He keeps His promise. That was in the bargain. That is in the guarantee: everlasting life and all the things that go with it. Jesus said, "I am come that ye might have life." That is the point, you see; God wants you to have more abundant life, too. That is in the bargain. So if you have a puny kind of Christian life, come and get it abundantly.

So many people have the blood that flowed from the side of the Savior, but they don't have the water. Brother Erickson, the water is for us too! We can have the power of the Holy Spirit as well as salvation. So many people have the Passover Lamb—salvation—and don't have the unleavened bread—the daily feasting. That is for us, too. Why don't you come and take that? I would come today, and say, "I am coming back to the Father's house. I am going to come back to my Father. I'll come again and make a new start this New Year's Eve night. In 1945 I will try again."

May I mention two or three new starts in my life? First, I remember a time when I was just a lad, in West Texas. I had only been saved a few years, and I was only a boy of fourteen, maybe fifteen. I remember I had grown cold. I had no mother. There was not much good company for a boy in that wild West Texas country then. And I lost my joy. I don't know that I had done anything very outrageous; I hadn't cursed, I hadn't gotten drunk, I hadn't done anything like that. But I knew I wasn't living close to God. I knew I was not happy. I went to a meeting in a little Presbyterian church. I remember there were many people being saved, and backsliders coming back to God. They sang that night,

"Pass me not, O gentle Savior,

Hear my humble cry.

While on other thou are calling, Do not pass me by."

And I thought, "O God, is everybody else going to get a blessing but me? Don't pass me by, Lord!" I remember here one girl got a blessing, and here a young man got a blessing. I said, "Lord, I want the joy, too. I want peace, too. Don't pass me by!" And the Lord came in that night again in a fresh way and kissed away all my tears. I walked home that night across the prairie, and looked up at the stars. (And down in Texas, in West Texas, they are as bright, and the skies are as clear as they are in sunny Italy.) As I walked out across the prairie and looked at the stars that night, God was as close as my breathing; and I felt and vowed I'd never grieve Him again! I thank God I came back and

(Continued on page eight)

Why Paul Needed a Thorn

(Continued from page three)

citing me, Paul! What you are doing is hurting me! I want you to stop it."

Let us move next into the realm of the divine call. God has a will for every life. He has a will for the life of every Christian here this morning—He has a will for the life of the humblest person here. Your place is as sacred in the plan of God as the place which Paul filled. But Paul was called to be an apostle, and he could glory in the fidelity he had to his calling. We always admire men who stick to the job—the shoemaker to his last; the musician to the piano, organ, or violin; the singer to his practice; the farmer to his farming; the man in any sphere of life to his own task. Paul never wavered. He says in the eleventh chapter of II Corinthians, "Are they ministers of Christ? (these other men you hear so much about.) Are they? Well, what about me? I have labored more abundantly. I have worked harder than anybody." God Almighty likes folks who will work. I don't think God ever used lazy loafers.

Paul said, "I labored more abundantly. I have more stripes on me than any of you have on you." He wasn't talking about the stripes of a lieutenant, a captain, a major, a colonel, a general, or the other honors that men wear on their uniforms in this world. He was talking about bloody stripes on his back. I imagine he looked over his shoulder and said, "Glory to God!" No doubt his face was beaten and scarred, for he was stoned. I imagine he looked into the mirror at his face and said "Hallelujah!" He said, "I should like to know how many of you could pull off your shirts and show more scars on your back than I can show on mine. How many of you have been left by the roadside for dead? How many of you have ever been beaten? Look at my scars."

Then he said, "I have been to jail more often than any of you." Young people, it is no disgrace to go to jail. It is a disgrace to go to jail for wrong-doing, but it is a disgrace not to go to jail if a jail is built across the path of God's purpose for your life. It is no disgrace to sleep in a dungeon. It is a sin to sleep in a comfortable bed when you would be sleeping in a dungeon if you had done God's will. When Paul was going to preach in some town, he did not ask, "What kind of hotel do they have in the town?" He said, "What kind of jail do they have?"

He said further, "I have suffered more than any of you." I want to read to you from the eleventh chapter of II Corinthians of Paul's suffering, and I want you to listen as you have never listened before. I read it last night as I sat at the end of a weary week and I couldn't keep a sob out of my throat.

"Of the Jews five times received I forty stripes save one." Count the number of stripes he had on his back. You haven't a scar on your body. You think you have a hard time to live right and do the will of God. I got a letter this morning from the Presbyterian Mission Board about one of our girls who was here a few years ago. She and her husband are missionaries to Japan and are now prisoners of the Japanese. What did you ever suffer? If you as a Christian ever complained about anything on this earth, you ought to be ashamed of yourself.

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." Think of his being out in the water, beaten by the waves for a night and a day, with back sore, body scarred, and joints aching with rheumatic pains.

"In journeyings often . . ." Travel is about all a person can stand. We

talk about the inconveniences of travel under present war conditions, but we don't know what it means to travel. When I was in Palestine I never went down a road that I didn't somehow feel I should see Jesus coming around the next corner, walking down the dusty way. I remember in the old days when I traveled more than I do now, I often felt that if I had to pack another trunk or unpack another satchel I would give up.

"In perils of water." Lashed by waves, shipwrecked!

"In perils of robbers." And what robbers they had in that country!

"In perils by mine own countrymen." It isn't bad for Japan to hate you and for Germany to hate you, but suppose your own townfolk persecuted you, sneered at you as you walked down the street, mocked you, spat at you, and stoned you?

"In perils by the heathen." He was persecuted not only at home but also away from home, not only by his own race but also by the Gentiles.

In perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. That is the worst yet. As I look back over my ministry that covers a period of quite a good many years, I can say sincerely that that is the worst suffering I have had—the suffering that came as the result of the betrayal of false brethren, those whom I trusted and loved.

"In weariness." Always tired. His legs were tired, his back was tired, his head was tired, his brain was tired. He was weary, weary, weary!

"And painfulness." Something was always hurting him. I have known students to go home from Bob Jones College because their eyes hurt them. Paul was never free from pain. One wound didn't get well until he had another one. He was never easy. I imagine that when he stood on Mars' Hill he was in pain. If some of the saints to whom he wrote epistles from prisons could have known how he felt! He had no vacations, no trips except trips of suffering and pain and hard work.

"In watchings often, in hunger." Sometimes he didn't have enough to eat. You complain about food. He preached when he was hungry and walked when he was hungry. He kept working when he was hungry.

"And thirst." Sometimes his tongue was dry and his lips were parched. At times he couldn't even get a drink of water. At other times he possibly didn't stop to drink even though he could get water. He was so busy with God's business that he probably did not take time to quench his thirst.

"In fastings often, in cold and nakedness." Often! Often! It was not that he was just in an occasional dungeon where he didn't have enough blankets, but he was often cold. And he didn't have enough clothes. Paul could glory in his ability to endure. People today have contests of endurance—walking marathons, dancing marathons, automobile-driving marathons, etc.—to see who can hold out the longest. Let us crown Paul! He ran when he was hungry. He ran when he was thirsty. He didn't stop when he was sick.

PAUL COULD BOAST OF HIS SPIRITUAL RESPONSIBILITIES

We are going to move into another realm now. He deserved honor for the way he measured up to his responsibility. I want you to notice what the Scripture says here:

"Besides those things that are without, that which cometh upon me daily, the care of all the churches." "Besides those things . . ." Besides what things, Paul? Besides the stoning, the beating

with rods, the pain, the weariness, and all the other things I have had to endure, I have my daily task. What is it, Paul? The care of all the churches. It isn't bad to have a headache when you can go to bed. It isn't bad to have your back hurt when you can go to bed and put something hot against it. But Paul couldn't go to bed. He had the burden of the churches upon him. There were preachers to look after, pastors to write. Somebody would say to him, "The church at — has had a split." Paul would say, "I shall have to write them." "Do you feel all right, Paul?" "No, but I must write them." Oh, the trouble the saints caused him! Some of them will spend eternity apologizing to him. Somebody would say, "So and so is dead." Paul would say, "Let's have a prayer meeting and pray for all those folks down there." Paul in a letter to the Christians at Rome said, "I make mention of you always in my prayers." "How could you mix prayer with all the other things you had to do day and night Paul?"

And he entered into the fellowship of the people's troubles. When a tear ran down somebody's cheek, Paul's spiritual imagination was so great that he could almost feel a tear on his own face. When the clods fell on the coffin of the dead, the ear of his soul could hear the clods falling. He had no child, but if another man's child died, he felt as if he had lost a child. No man was ever a great spiritual leader who could not enter into the fellowship of the suffering of other people.

One day Jesus was going down a street. He looked around and said, "Who touched Me?" One of His disciples said, "There is a great crowd here and yet You wonder who touched You? Everybody is thronging around You." "But," Jesus said, "I felt virtue go out of Me."

I can testify personally that during the more than forty years I have preached it hasn't been the hard work of making sermons, it has been the responsibility and the emotional strain of entering into human suffering and sorrow that has often shattered my nerves and made my head ache.

Paul had the last word in responsibility. The man who has the last word to say is the man who has the burden. Here at Bob Jones College we train our executives, and they are reliable and dependable. They have good judgment. But there is not a man in the organization who has to say the last word if he doesn't want to. If I am in New York or any other city and Bob, Jr., the acting president, is here, he doesn't have to say the last word if he doesn't want to. He can call up Dad. He does not do it often. He is willing to take the responsibility, and he knows what to say under all circumstances; but he does not have to say it. Some day the responsibility of having to say the last word will fall on him. Then his real burden will begin. It is the man with the last word, if he has a heart, who is never free. Paul was an apostle, called of God, separated to a certain task. Timothy would say, "I will write Paul." Silas would say, "Ask Paul." And he always answered. He never shirked.

There was committed to Paul a mystery which God had never before Paul's day revealed to any man. A mystery in the Bible sense is not a thing which is "mysterious," it is a thing that has never before been revealed. The mystery of the body of Christ was revealed to Paul. The world was no longer divided into Jews and Gentiles. God said to Paul, "There are three classes: Jews, Gentiles, and the Church of God." In the Church of God there is neither Jew or Gentile, male or female. Nobody is white or black, rich or poor, high or low. Everybody is important. God told Paul that and made him the custodian of that truth as He had made

Israel the custodian of some truths in the old dispensation. He imparted to Paul, the missionary to the Gentiles, something that up to that time no one had known.

That is not all. One day God said, "I am going to ask Paul to come up to heaven and visit with us awhile." Paul went up to heaven. He didn't know whether he was in the body or out of the body. As I read again last night about Paul in heaven it occurred to me that he must have hated mighty bad to leave. Think of what he was coming back to! Stripes, lashes, hunger, thirst, pain, weariness, persecution, suffering! Paul, I don't see how you could leave heaven without weeping since you knew what you were coming back to earth to suffer. I suppose Jesus said, "Well, Paul, go on back. I will send for you again before long. I will have everything fixed up for you when you come back next time and you won't have to go back to your suffering any more."

God let John on the isle of Patmos look through a telescope into heaven. He saw streets of gold, gates of pearl, and walls of jasper; he saw crystal fountains, the tree of life, and all the glory of heaven. But he just got to look in. Paul went up to heaven for a visit; and he was invited, too. Don't you think Paul had much about which to glory?

PAUL NEEDED A THORN IN THE FLESH; SO DO WE

Now, I have come to the text. It is the shortest part of the message. Paul, a man who had everything about which to glory, said, "Lest any man should think of me above that which he seeth me to be, or that he hearth of me, and lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Paul says, "I want you to know something. I have a weakness. I am so ashamed of it I just can't get stuck up. I have a thorn in the flesh." "What is it, Paul?" "I am not going to tell you, for if you knew and you didn't have the same kind of thorn, what I am saying might not do you any good."

When I mention Paul's thorn in the flesh, everyone in this house this morning who has good spiritual sense thinks of his own thorn. I am glad Paul didn't tell us what it was. It may have come down in his blood stream. It may have been a hideous face that had been beaten. It has something that always pulled him back to the ground of humility, something that always said, "I wouldn't strut if I were you."

Some of us have thorns in our flesh. Some of us have more than one. Thorns are about all some of us do have. Some of us don't have many flowers. The roses of

our lives have about been destroyed by our thorns. All who have touched some of us have been pricked by the thorn of evil influence, the thorn of a stubborn, spiteful spirit, or the thorn of pride.

Paul said the thorn was sent by Satan to buffet him. A ship starts from America to England and the buffeting winds try to stop or hinder the ship. The captain says, "Winds, stop!" The old engine says, "Drive through it." Paul said, "Jesus, take the thorn away. It is pestering me. It is trying to thwart Your purpose." Jesus said, "No, I won't do that. Drive through it. I will put enough grace in the engine of your soul to keep the wheels turning. You keep the machinery well greased. Don't let the engine get rusty. Keep on praying; keep on trusting; keep on running. I will pour in enough grace to turn the wheels."

You would like to get rid of your thorn, wouldn't you? Maybe it is a thorn you could get rid of. Don't keep a thorn just to keep it. If you can get rid of it, do it. Don't keep a weakness you don't have to have; or when you pull out all you can pull out, you are going to have enough left to pester you.

Paul says, "I asked the Lord three times to take it away, but He wouldn't do anything about it. He said, 'My grace is sufficient for you. My strength is made perfect in your weakness.'" Paul said, "Most gladly therefore will I glory in mine infirmity that the power of Christ may rest upon me."

I would rather have the thorn and have an extra supply of grace. Therefore, I will take pleasure in it. I wanted to get rid of it but couldn't. So now I shall just get enough grace and say, "Thank God, I can keep it and still do what You want me to do."

"One ship drives east and another drives west, With the selfsame winds that blow, 'Tis the set of the sails And not the gales."

That tells them the way to go. Are the winds buffeting you? Are you afraid you will be defeated? You don't have to be defeated. Set the sail of your life to the winds of God's grace and you can go to whatever port God has ordered you to go.

Prayer: "Our Heavenly Father, Thou has been speaking to hearts (Continued on page eight)"

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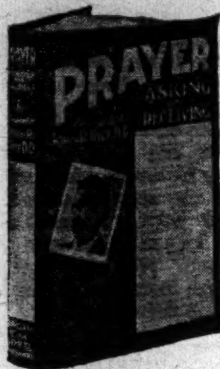
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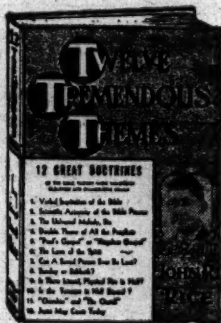


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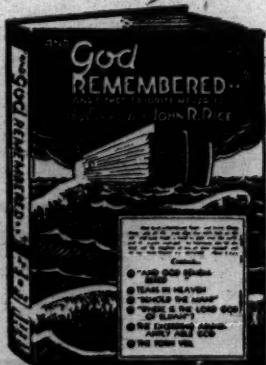
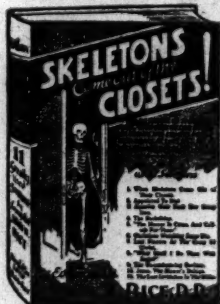


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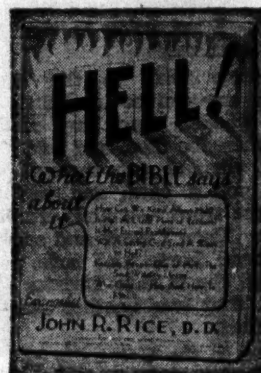
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GOING BACK!

(Continued from page five)

made a new start that night, in that little Presbyterian church.

Well, I remember another new start I made. I had finished a kind of a country high school we had there, and I had taken examinations and teachers' certificate work, etc., then taught a country school four months. I knew I ought to go on to college. I didn't have any money; my dad was poor. I had \$9.35, and yet God kept telling me I had to go to college. I went out one winter day, one January day—January 13, 1916, it was. I went out by the wood-pile, through the pea patch, through the fence, down in the "brakes," as we called the ravines in that country where there is no grass, and under a chaparral bush I knelt in a place where I had knelt many a time before, knelt there to pray. I said, "Lord, You can have whatever money I ever have—a tithe or more of it, You can have it. If You want me to preach, I will preach. If You want me to be a singer, I will sing. I will go where You want me to go, and do what You want me to do; but Lord, I feel I have got to go to school. I am going to risk You to go with me."

I came back to the house, packed my clothes in a little bit of a wooden trunk my mother left when she died, and told Dad, "Dad, when I get there I will write you a card, and you can send the trunk"—a little trunk of things. Then I went and saddled my sorrel horse and rode away through the rain to Decatur College. That was another start, a new start.

I was in the University of Chicago in 1921, doing graduate work. I went down at the Pacific Garden Mission, to help win souls. I remember one night I put my arm around an old drunken bum, and won him to Christ. In my heart I said, "Lord, I would rather do this than be a college teacher"—I had been teaching in a Junior College and had a contract in a senior college the next year—"I would rather do this," I said. And the Lord said, "Why don't you do it?" I said, "All right, Lord, I will, if you will give me souls."

I gave up my course in the university, gave up the contract to teach in college the next year. I went back to Texas and started leading the singing in country meetings, then entered the Seminary and started out to be a preacher. That was a new start.

There was another. I remember some years later, in 1926, I was pastor of the First Baptist Church at Shamrock, Texas. God blessed us wonderfully. The church had 202 members when I went there. In two years' time it had grown to 460 members. God had wonderfully blessed. We had built a lovely brick church house. The people had built us a pastor's home just like we like it, and now we were all happy. But God was calling me into evangelistic work. So I left my pastorate, my regular salary. I dropped \$10,000 personal life insurance that I got in the Army. I gave all that up and started out to be an evangelist. I remember what a sweet time of testing it was. My wife and I said, "Lord, we will go. We will trust you alone." We haven't had a regular salary from that day to this—we haven't needed it. We have a regular God, you know. It is from hand to mouth—from God's hand to our mouths. And that is all right. That was a new start.

Again God laid his hand on me when I was in Dallas, Texas, a few years ago. God blessed us in a great ministry; there had been 7,000 or 8,000 conversions, I estimate, in seven and a half years there. God greatly blessed. We had built a big brick tabernacle; and oh, how many were blessed.

But God kept calling me out in the wider field of nation-wide evangelism. I was in revival services in Saint Paul, with the Temple Baptist Church. One night in my room in the Y.M.C.A., at 2:00 in the morning, I sat there away into the night and prayed and wept and talked to the Lord. I said, "If I am going to be an evangelist, I must have a new anointing," and I waited until I was certain in my heart that the breath of God was on me. I said, "I will go." That was a new start.

I wonder how many tonight say, "I want to make a new start for God." All right, let's see. First of all, how many of you here will say, "My case is like the case of Jacob. I need to go back to Bethel." Maybe you haven't been in any outrageous sin. Maybe you have just been buffeted by the world, you have been troubled, you have been busy, your feet have gotten dusty in this old dirty world we walk in, and you need to go back to Bethel and have again the breath of God on you. Is that your case? How many of you say, "That is my case, Brother Rice. I have just grown cold, and lost some of my joy. The freshness of it is not with me and it is not as sweet as it once was. I need to go back to Bethel and meet God again and have Him talk to me again and have the sweetness and the freshness and the joy again that I once had." How many of you say, "I want that, this New Year's Eve night." Let's see your hands. Do you want that? Hold your hands up high. How many of you feel the need for that? All right, God bless you.

I wonder how many of you are like Jonah. You say, "God called me, and I said, 'No!' He said, 'Do this', and I said, 'I'll not do it.'" How many here have been in some rebellion against the will of God like Jonah? You have fought God, you have evaded the will of God, and you are out of the will of God. Are there some here like that?

Let's bow our heads; every head bowed, please. How many will say, "That is my case. I am in rebellion against the will of God. I am saved, I have been converted, but I haven't done what God said! I am in rebellion and disobedience tonight, like Jonah was when he ran away from God." You say, "I have been rebellious like Jonah, and I confess it. I want to make a new start and say yes to God's plans." Lift your hand, now. Lift your hand to say, "I have been out of the will of God." I am not saying you are lost. But I mean some way you have rebelled against God, disobeyed God, and you feel it tonight. Let's see your hand. (Some hands are raised).

Now how many say—and this will include more of us—"Brother Rice, my case is like Peter's. Satan tripped me up. I never meant to fall into sin." I don't know what it was—some evil habit, or some fit of temper, or you drifted into going to the shows; you drifted into bad company, like Peter did. Do you say, "Some way Satan just tripped me up. I didn't mean to, but I lost my joy, and my case was like his." Not in the same kind of sin, perhaps, or maybe it was; but you have fallen into sin by some subtle temptation of Satan. You didn't mean to. You are sorry for it, and you want to confess it to God tonight and put it under the blood. How many are like that? Will you hold your hand just a moment, with your heads bowed? I am talking to Christians, saved people. This is the New Year time, the time to make a new start. How many like that want to confess it? Lift your hand, will you? (Others lift their hands.)

Now how many will say, "Brother Rice, I am the prodigal son in

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"The articles in the Sword of the Lord are so good I read every word. I have taken other weekly papers, but only read a little of them; for the most part, were not worth reading. There is so much these days that is fundamentally unsound and I will not read modernistic teaching."

MRS. RAY VAN SANT,
Doylestown, Pa.

"Dear Rev. Rice:

"Congratulations on that fine message on 'Is Jesus God?' More power to you! I pray continually for men like you, unafraid, devoted to God's cause and work. I, too, am entering the evangelistic field the first of October of this year, and certainly intend to preach Christ's Gospel, with all my heart and strength."

"Please note change of address, I don't want to miss an issue of the good old Sword of the Lord, it means so much to me. I doubt if any reader of it is getting any DEEPER BENEFIT from it than I am. I praise both you, and Jesus for such dynamic food for these trying days. God bless you, and add daily to your harvest of souls for Him."

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West Elkton, Ohio.

"I enjoy reading the Sword, and pass each copy around, and it's a well-worn paper when we are through reading it."

MR. BILL ABBOTT,
S.M. School, Sec. 118,
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Farragut, Idaho.

"Dear Rev. Rice and Staff,

"Am sending you a dollar for the 'Sword of the Lord' for one year. This is the first time I have subscribed for the biggest little paper I've ever read. I was saved before I read it but only for a short time and I have been so ignorant on spiritual things it was pitiful. I made up my own ideas on this and that, but can say your paper and books, besides other good preachers, have finally set me straight. I see myself as I am, a black sinner with a dear, sweet Jesus as my Savior. I tell you it's wonderful, but I guess you already know that. . . ."

Your friends,
MR. and MRS. C. HAGE,
Kulm, N. D.

"I certainly appreciate your calling my attention to the real

the hog pen. I am not even saved. I am not converted, I am lost. I want you to pray for me. I want to be saved." Will you say, "Pray for me?" Lift your hand just a minute, if you will say, "I am not a Christian." Lift your hand here, just a moment, if you are not saved and you want to be. Is there anybody?

(Sings)

"O that I never had gone astray! Life was all radiant with hope one day,

Now all its treasures I've thrown away,

Yet I'll arise and go; Something is saying 'God loves you still,

Tho' you have treated His love so ill,

I must not wait for the night grows chill,

I will arise an go,

Chorus—

"Back to my Father and home, Back to my Father and home,

I will arise and go Back to my Father and home."

I wonder if anybody wants to come to the Saviour to night? I wonder if there is anybody who is a backslider and wants to come back to the Lord?

With the Evangelists

(Continued from page one)

our. There were many who came forward to reconsecrate their lives to the Lord and one young married man said that he felt called to preach the Gospel. Twenty-four united with the church. The second meeting was held in the Town Hall at Bath, Illinois, where twenty-eight professed faith in Jesus Christ as Saviour.

Evangelist F. A. Wirth has just entered the field as a full-time evangelist and the Lord is richly blessing his ministry. Pray for this faithful servant of the Lord!

Revival News from England

We have just received a letter from Rev. Ralph W. A. Mitchell, pastor of the Gateshead Baptist Church, Newcastle-on-Tyne, England, in which he tells of the blessings of the Lord over there. Here is a paragraph from his letter:

"You will be interested to have some details of the campaign which was concluded in this city two or three weeks ago. The Lord abundantly blessed from the very beginning, the average attendance during the sixteen nights being 1,750 people with 530 souls trusting the Lord Jesus Christ as their own personal Saviour. Such blessing was experienced as has not been seen in this city for many years, and indeed, some of the 'Old Worthies' testify that the like of it has not been since the days of Moody and Sanky here in Newcastle. We do praise God, and are determined that the work thus begun shall be continued, and even see it developed. In consequence, a Tyneside Evangelistic Council has been formed, and I have been appointed secretary. Although this

will mean a good deal of work in addition to my own pastoral activities, I am ready to do all that I can, realizing that there is no greater or more vital thing that could be done at the present time."

With the Associate Editor in East Chicago, Indiana

At the close of the first week of the revival in the Central Baptist church of East Chicago, Indiana, Rev. Hendon Harris, pastor, we have much cause to praise the Lord. Beginning New Year's evening in the heart of the holidays with heavy snows and zero weather throughout the entire week, God was blessed in a gracious way. The attendance has increased each night until the church was filled last night (Sunday). About forty backsliders were reclaimed, many Christians rededicated their lives to the Lord for soul winning and there have been a total of twenty-one conversions and additions to the church. Last night as I spoke to one unsaved woman, formerly a Catholic, who had been attending the services, she broke down and wept, "I can't resist Him any longer." She was gloriously saved. We are expecting great things from God in the closing week of the campaign.

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C. D. FANT,
Grange Hall Baptist Church,
Marshall, Texas.

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M. H. DUNCAN
Route 5, Lubbock, Texas

Why Paul Needed a Thorn

(Continued from page six)

here at Bob Jones College this past week, but there are still some of us who haven't gone far enough. There are still some of us who are trying to cover up the thorn we have. Some of us have tried to deny weaknesses that we have. Some of us have tried to deny weaknesses that we have, and there is no victory for us that way. We pray that this week which we are entering into may be the greatest week in the history of this institution. We pray that every Christian in this school may so set the sails of his life that even the winds that would buffet will drive him to the port of Thy purpose. Have Thy way with us, Lord. Let every one of us say in his heart—not in his head but in his heart—"Here I am, God. Just take me over completely, unconditionally, unreservedly, absolutely, and forever." Have Thy way! We are ashamed of ourselves. Some here have complained about the little sacrifice they make for training. And yet Paul went through courts and prisons, traveling with bloody feet and bloody back, with weary head and weary nerves until one day he reached the end and said, "It is finished. The task is done." Help us to so walk with Thee that when we reach the end we can look up into Thy face and say, "I have fought a good fight. I have kept the faith." Help us to be true! We pray in the name of the Lord Jesus Christ. Amen."